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1. The Masai give this name to the inhabitants of the Umbugwe area on the southern end of Lake Manjara.

during an attempted livestock raid.

• 861 The child is probably never beaten before it is at least two years old. But even at an older age beatings are very rare and then never cruel. Boxing the ears or blows on the head are generally forbidden because they might injure the health. If correction is necessary, [292] the mother -- and, to be sure, only she -- strikes the child rather lightly on the training surface with the belt that she wears after each confinement.

855 As soon as the children are weaned, they are left to themselves the whole day and, appear in the maternal hut only for eating, drinking, and sleeping. They develop rapidly, are lively, bright, and often quite pretty, if their faces are not marred by running eyes. The latter is very common, for the countless flies in the kraals prefer to settle on the nostrils and eyes of the children. It is only natural that they quickly lose their childish innocence, if one pictures the 857 life that surrounds them. There is a time, however, when they still 524 enjoy naiveté and amuse themselves with childish games. Little girls like to play with dolls or also "cooking." A foot-long fruit of the Kigelia aetiopica, similar to a liver sausage in appearance, is the doll. Sometimes it is carried on the back, sometimes held at the breast, then anointed with water or earth, in place of fat, or, with the assumption that it is crying, rocked in the arms or on the back. For cooking, they make themselves small clay pots out of the clay of the termite hills, place them on three small stones, and fill them with grass and leaves, which are supposed to represent their favorite foods. They also imitate the grinding of flour by rubbing sand between two stones. With the fruits of the Solanum campylacanthum they play at catch in twos or by turns, whereby the one who drops the "ball" must let the other drink a couple of swallows of milk out of his gourd bottle. Boys and girls also play "husband and wife"

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• 861 A father reprimands his disobedient child with the words eñ gulugoni eñ gob, that is, you are like a piece of earth or dirt, or eñ dian eñ gob, dirty fellow, or ɛɛ soid eñ gob, dirty stone.

578 192 Invectives and curses are:

ol meneñani (or eñ meneñani) = skeleton, as remains of a decayed corpse:

ol ag' ichobo (Eñg ai eñ abiak, which means: may God give you the serious sickness "abiak";

es síti = dirt, dust, that is, if only one could sweep you out of the hut like the dirt:

ol agaeecherteta = fall down:

ol agaua 'Ng ai, that is, may 'Ng ai take you away:

ol agatoboro ol asurai = may the snake bite you:

ol againasia ol ugaru = may the lion devour you:

ol agatadoijirit eñg olon = go away along with the sun:

ol agolmiso or redji = may your footprints be lost, that is, may you disappear entirely.

Bantering expressions that may sometimes be meant rudely are used by boys and youths to one another:

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ol orobó ñ otonji = accumbens matri /one who lies with his mother/;

ol orobó eñg arnasche = accumbens sorori /one who lies with his sister/;

hai, eñg inobi = hi, anus (neutrius generis) /these old fogies (neutral in gender)/;

hai, ol goroon = nates /buttocks/.

The last two are used teasingly both by young girls to the warriors and the latter among themselves. Furthermore warriors insult one another with ol kiregen = accumbens uxori alienae /one who lies with another's wife/; and ɛɛ sinoni = scorned by the girls, ol orobó eñg ikau énje = accumbens filiae maximae natu /one who lies with his oldest daughter/, ol orobó 'ng abudani = accumbens matri uxoris /one who lies with his wife's mother/. If a married man were to use toward his wife such vulgar invectives that had reference to her parents, the latter -- according to the assurances of the people -- would immediately take their daughter back and return the bride price to the man. [593] [586]

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201 152 A threatening with blows, just like the energy of a blow is indicated with a smacking sound that the index finger mapping down on closed thumb and middle finger of the right hand produces, a movement that is executed from the wrist and to a lesser extent also from the elbow and is sometimes observed among us as an involuntary reaction after taking hold of an unpleasantly hot object, or also among snuffers after taking a pinch. Besides this gesture one also finds another, the mapping of the middle finger from the tip of the thumb on the ball of it, common among us. Often this expresses a higher degree of threat, a threatening with weapons. On the other hand, however, one also finds it as an expression of embarrassment, whereby at the same time the shoulders are drawn up.

If the Masai wishes to emphasize emphatically that something is altogether at an end or gone, that nothing is left of it any more, he runs his thumbnail directly behind the edge of his upper incisors and pushes it quickly forward with a mapping sound.

201 861 I observed repeatedly how mothers reprimanded their naughty children, in that they accompany their emo ol sigwishoke ol shiak, that is, go, or things will go badly with you! with a motion of the hands, which consisted of her rapidly paming the palms of her hands, turned toward each other, half clapping, half grazing, and, to be sure, the right hand, chiefly active in this, would be snapped forward from behind.

151 /124/ The strength of vision of the Masai, like that of other primitive peoples, is very good. Often they already saw objects in the landscape at distances at which a normal-sighted European could not yet discern anything. The author was particularly struck by the fact that the people were able to recognize an object even at great distances better than the Europeans, even such whose eyes, through many years' residence in the country, were accustomed to the peculiar forms of vegetation and lighting effects in the steppe. When the latter was in doubt as to whether it was a matter of, for example, a man or a tree stump, or of a termite hill or a large antelope, the Masai's power of recognition always proceeds to be the better one. That they have at their disposal a tolerable judgment of distance is

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Allegedly they never bite the El kiboron people; on the other hand the latter often use them as frightening devices against both Masai and Negroes.

796 The Masai are not familiar with devils, but indeed with the -- male -- demon Ngaunir, whose body is hard as stone and therefore invulnerable, who bears the head of a predatory animal and whose feet are armed with claws. He lies in wait on paths and calls passers-by by name, in order then to tear apart and devour those who approach. For most adults Ngaunir is merely a bogeyman for naughty children. "Do not go too far away," the mother says to the children, "otherwise Ngaunir will get you."

[IK 1]

754 If a person brings misfortune, illness, or death to another through sorcery (ay ekiti), this is merely the effect of a power inherent in the magic medicine, which is based on the composition of the medicine and is effective through the recitation of certain formulas and the execution of special gestures. The aforementioned amulet ring (ol gweni) protects one against the effect of magic made by another Masai. Women who go into the neighboring areas of foreign tribes to buy vegetables especially protect themselves from their sorcery. They smear their foreheads and cheeks with cattle dung or wear around their necks a cord on which are strung small, split sticks. Other amulets that I found contained, sewed in leather, a mixture of plant powder (from wood, /911/ roots, bark), after which they are named, and a secret medicine of the ol gotatiki, who alone is able to prepare the whole in such a way that it is effective. The legumejig amulet is worn by women around their necks and is regarded as prompting conception. We have become acquainted with another remedy prized by the women heroes up to then in connection with the boys' ol gobita feast. The ol gogumi is tied around the ankle and protects one from ailments of the legs. The ol dungel is worn by warriors around the neck or wrist for protection against sorcery. In hand-to-hand combat the powder contained in it is also scattered toward the enemy, whereupon the latter is supposed to be forced to give up his resistance. The en gerá protects the husband from the anger of his wife when he has committed some folly, for example, has gone beyond the customary limits on

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[IK 4]

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